

MS. 75.

Bucke (John)
— R

INSTRUCTIONS

for the vse of the beades,
containing many matters of me-
ditacion or mentall prayer, vvith
diuerse good aduises of ghostly
counsaile.

*VVhere vnto is added a figure or forme of
the beades portrured in a Table.*

Compiled by Iohn Bucke for the benefi-
te of vnlearned. And Dedicated to the
honorable good Lady, ANNE LADY
Hungarforde, sister to the Duchesse
of Ferria.



Imprinted at LOVAIN in the yere
of our Lordre. 1589.



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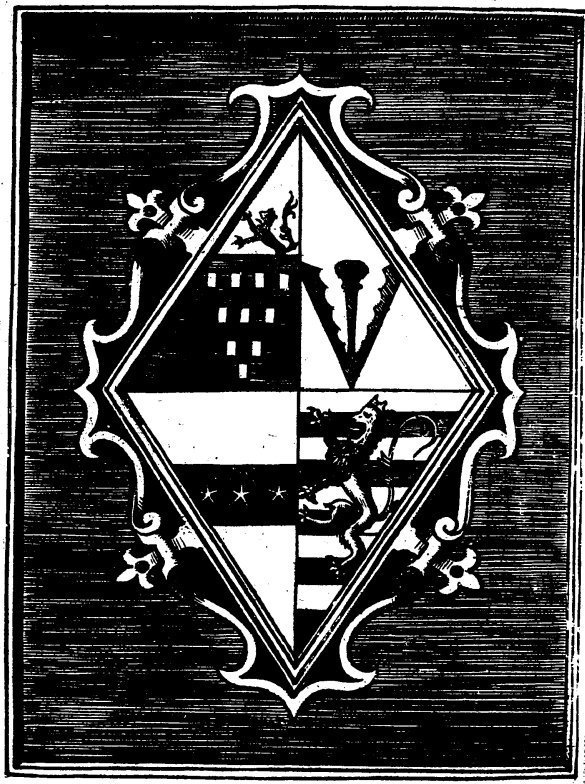
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TO THE RIGHT VER-
 tuous Lady, ANNE Lady Hun-
 garfoorde, his honorable good
 Maistres, Iohn Bucke VVisheth
 al healtie.



Or so much as man bor-
 ne in to this vvorlde hai-
 the no long time to liue
 Here, he being (as the Wy
 seman saith) lent, not ge-
 uen to life: And for that
 vve must render an accompt, at the daye
 of Iudgemēt (before that dredefull Iud-
 ge, vvhicke is voyde of partialitie) not
 onlie of vvoordes and vvoorkes, but of
 eache moment of time spent here, yea
 euen vnto the thoughtes of our hartes,
 euerie one in his vocation and degree:
 And for my part calling all this to the
 eyes of my minde: seing also all my acti-
 ons hithertho to be verie base and bar-
 rain in his sight, vvhicke is the true sear-
 cher of al thoughtes: I began to think
 hovv I might employe my selfe in some
 vvoorke acceptable to so bountifull and
 benigne a patrone, and lorde, as hath

A ij beside

beside my creacion and redempcion, not onlie sanctified me and preserued me from my infancie: but also brought me out of that darke Egiptiacal England, (the verie sea of heresie) and placed me vnder so good and graciouse a ladie, in vvhom I dailie beholde manie examples of true Religion, goldie fear, cōstant patience, and Christian pietie. Therefore finding nothing more agreable to hys diuine pleasure, than is the charitable trauail in mouing the deuociō of others to the effectuall seruice of his Diuine Maiestie by prayer and meditacion: and considering hovv great cōmoditie a litle direction in prayer may bring to the vnlearned and ignorāt, vvwhose vveakenesse I vvoulde be glad anie vvaye to releue: I haue thought good to put foorth suche spirituall exercises, as I my selfe haue priuatlie vsed, vvith great comfort, in sayieng the Rosaire, Croune, or Psalter of our blessed laidie the virgin Marie, vpon the beades. And I haue also set doun sundry meditacions and consideracions to be vsed othervvise, touching asvvell the passion of our Sauour and our redemption: as also the infinite benefites and

The first
parte of
this booke.

The second
part.

and Graces most plentifulle bestowed vpon euerie Christiā: to the ende that in thinking therof a good religiouse mynde may be more diligent and attentie to note and marke vvhat is sayd: more inflamed to deuocion: and more moued vvith compunctiō and sorow for synnes committed. And thies meditations a man may diuide in to seuen partes, according to the dayes of the vveeke: to the ende that a thankfull hart Dailie beholding (as in a glasse) the bountifull guiftes of God maye take occasion to hate synne, and to loue God so good a benefactor and patrone. And because manny vvell disposed parsones vvoulde fayne vvalke accordig to the vvil of their lorde and Creator: yet doe they vvander astray by vvant of good instruction, rather than vpon malice: I haue collected out of deuout authors certein lessons and directiōs sheweing, not oulie, good meanes to auoyde synne, and to frame the vvhole course of lyfe according to hys rule and commaundement, vvhicche sayeth; *Hoe fac, & viues.* Doe this, and thou shalt lyue: but also profitable signes and argumentes, vvhereby one may perceiue,

The third
parte.

A iij vvhe-

The
fourth
part.

vvhe ther he standeth in the state of God his grace and fauor, or no. Lastlie I haue added some rules to know from vvhece cuell thoughtes do proced and meanes to auoyde them: vvith a figure or portrature of the beades, conteining your Ladyshippes vsuall Meditation vpon them.

Thies vvith suche lyke being the slender fruit of my barrain vvyt hauing no better crop to put in to the barne, I haue publithed for the benefit of the vnlearned, vviche can not skill of curiouse discourses penned by great clerkes. And I haue presumed to dedicate this fruit of my poor talent vnto your Ladyship, my honorable, and most bountifull Maistresse: by vvwhose example of Christian lyfe and conuersacion I haue bene muche edified, and animated, as to other Christian exercises, so to this vvork novv here set forth. VVhiche I hope shall fynde better enterteynement; for that it passeth vnder the fauour of your honorable countenance. And good reason I haue so to think, for (to omit other places, times, and proofes testifying your vertues) synce your
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comyng in to thies Countries, you haue geuen suche demonstracions of true Religion, by the fruits of your good lyfe, as for your pittifoll hart, and charitable compassion, vvith the effect of almoise and vvorkes of mercie, I may vvell compare you to Paula, vvhom Seint Ierom so highlie commendeth. The towne of Louain and other places in time of plague famin, vvarre, and heresie can testifie your pietie. The naked then by you clothed, the hungrie then by you fedde, the sick of daungerouse diseases than by you visited, comforted, and releued; the dead then by you buried, the captiues then by you ransomed, yea the simple seduced soules then by your means reconciled to God and his Church are sufficient testimonies and proofes of your zeale to vertue, and of your perfection in Catholique Religion: and vvill plead for you before God and man: that as the vvhole course of your lyfe hitherto haith bene accompted among the most honorable in vertue: so vvill your temporall ende be in dede aright famous in all good memorie and your

A iiij second

second lyfe in heauen verie gloriouse among holie Confessors, for (as Seynt Ierom truelie sayeth) seldome or neuer dieth that man an euell death, vvhich vwillingleie exerciseth the vvoorkes of Charitie. And hys reason is, for that suche persones haue many intercessors among good and vertuouse poor people: and verie vnlike it is and almost impossible that none of their prayers shoulde not be herd.

And thoughe (good Madame) you haue endured many afflictions and greuous aduersities: yet haue you no cause therfore to be discouraged: for they are euident signes of the fauor that God beareth toward you. It is a peculiar propertie of God to punish them vvhom he loueth. Examples therof vve haue infinite in holy scripture and other vvhether. Holy Iob dyd neuer vwillingleie eat morsel of bread alone, vwithout company of some one or other poor and needy person: yet vvere his plagues and afflictions so terrible, and his diseases so lothesome as vve tede not of any greater. VVho vvas more pittifull to the poor and nedie than olde Tobie, vvhiche buried the dead: fed
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the hungrie; and supplied the vvantes of many: visited and comforted his felovves captiues: Yet dyd he bear the burden of many heuye crosses. And vvhether he dyd stand in most nede of al comfort, he lost the vse of his sight: But vwith thies and suche examples of Scripture you are vvell acquainted. I vvill recompente vnto you others. It is vvell knowen how charitable a hand and hart Seynt Gregorie the great had, the restorer of Christiā Religion in England, to vvhom our Sauiour appeared among others poor beggars, as a special token that God vvas vvell pleased vwith that good mans almoise dedes, and vvoorkes of charitie: yet vvas he vexed vwith bodilie sickness continuallie. It is vvritten of a holie vvoman called Liduina so pittifull towardes the poor and needie, as vvhether she had not sufficient of her owne to geue, she vvoulde begge and borow of others to releue the necessitie of the poor, Suche encrease oftentimes folowed her hand, as though she euer gaue vvhere need required, yet dyd her porcion fynde no decrease: In so muche as one time (if not oftener) thirtie poor persones vvere
vvell

vvell releued of the meat that vvas put in one pot, and in the end as much meat found in the pot as vvas at the fyrst put in to it. yea she had a purse vvhich in she v/ed to put her almose money, vvhich she called I E S V S hys pot, for that it neuer failed: yet vvas this good vvoman euer siklic, and often afflicted vvith many most greuouse diseases and aduersities. And it is vvell knovven how your Ladieship being at Namure in a time of great famin you releued the hungry soldiours vvith fleshe and pottage, and how God so blessed your almoise, as the meat provided in tuo pottes for thirtie parsones dyd suffice vvell nigh two hundred people. Therefore as you haue Good cause vvith that good vvoman Lidunia to magnifye God, vvich gaue you habilitie and good vvill to exercise the vvorkes of charitie) and multiplied your guystes in your handes: So haue you good matter of comfort by patient bearing of your vvordlie afflictions, expect vvith Liduina the revvard prepared for faithfull and charitable Christians: knovveing perfectlie that he vvich geueth but a cup of colde vvater for
the

the loue of Christ shall not leese his re-
vvarde.

Thies examples shevv you that temporal afflictions casuallie falling vpon good men, are signes and argumentes of Gods fauour. For (as Seynt Gregorie doeth vvell note) there is no greater marke of Gods vvrathe and displeasure, then is a continuall good successe in health, vvellthe, and vvordlye prosperitie: Yea siknesse and affliction doeth frame and conforme vs lyke to our Sauour Iesus Christ: vvhom God the Father sent in to the vvorld not to reap the delicate pleasures therof: but to suffer great paynes and miseries. What carefull troubles and dredefull perills dyd his blessed mother endure, vvhen it vvas knovven that our maister Iesus should be borne. And after he vvas borne a great number of deadlie enemies dyd dailie arise against that svete babe and her. VVhat terrible fear and care vvith paynfull labors dyd she endure traualing ouer hilles and dales; vvhen she heard the cries of mothers for their children haled out of their armes and mordered before their eyes: vvhen she dyd mete the cruell
bou-

bouchers that sought to morder her dear childe by the cruell edict of vicked Herod, proclaming all male children from troo yeres olde and vnder to be slaine: vvhath foroufull cares and hard traunlyng dyd that blessed virgin endure to hyde and saue her oulie sonne from the crueltie of those synfull creatures, vvhom her sonne came to sane and kepe from hel and damnacion if they vvolde accept hym: Shal vve then look for priuileige and immunitie from vvordlie afflictions, vvhen vve see that spotlesse lamb the sonne of God, and the immaculat virgin his mother to haue endured all miseries that the vvorlde could procure against them? In verie truthe, afflictions and miseries susteyned by a faithfull Christian are the bages of our lorde and Maister. Therefore vve must not grudge to vvear our Maisters liuereys, and to bear our crosse and folovv hym: considering that in so doeing vve haue an assurace of his entertainment vvith lyfe everlasting in his high palace of heauen: VVhereunto he that bought your laidyship bring you vvhen it shall please hym. In mean tyme I humblie besече you accept this myte

myte put in to the box. Interpret of it as I mynde to your honor and to all good Catholiques to vvwhose vieue it shall come. I craue onlie the glorie of God hereby to encrease, to vvhom I commend your Ladyshippe vvith all true Catholiques.

Your Ladyshippes obedient servant
John Bucke.



CERTAIN MATTERS OF

Meditacion or mentall praeyer to be considered in reciting the Rosaire, Psalter, on Crowne of our Laidie the most blessed virgin Marie vpon the beades.

IT is an auncient exercise of deuout Christianes in tyme of prayer, and speciallie in the vse of the beades, to set before the eyes of the Soule some conceit or Imagination of one or other matter contained in the lyfe of our Sauour, or of the blessed virgin Matie. And this conceit vvell imprinted in mynde, vvil kepe it from vvauering in the vain thoughtes, and vvill make it more attentiu and heedfull: vvithout vvhicke prayer yeeldeth small fruit. Therefore vvhen you are disposed to pray vpon the beades: you may thynke vpon thre sortes of mysteries (vvherof fyue pointes in every one are loyfull, fyue are dolorouse, and fyue are gloriouse) in maner folovveing.

of



Of fyue loyfull Mysteries to be thought vpon when you are to pray vpon the beades.

THe first loyfull Mysterie or secret is the annunciation of the blessed virgin Mary. Ther fore vvhen you take your beades, and haue aduisedlie commended your selfe to God, blessing your selfe vvith, *In nomine Patris & Filij & Spiritus sancti. Amen.* Then may you fyrst set before the eyes of your soule, the Annunciation of our blessed ladie: and Imagin in your mynde that you beholde the Angel Gabriel presenting hym selfe before that blessed virgin vvith hys heauenlie salutacion *Aue Maria,* and declaring to her hys message from the Councel of the Thrinitie.

The Annunciation of our Lady.
I.

And

And vvith that Imaginacion still kept in mynde, say the fyrst *Pater noſter*, and ten *Aue Maries* folovveing (vvhiche is the fyrſt part of the beades) attentiuellie, diſtinctlie, and deuoutlie: ther let thies cogitaciōs folovveing renne through your mynde avvhile, before you goe any further.

1. Firſt thinck hovv the Angel found her at praier: and here admoniſh your ſelfe hovv nigh vnto you your good Angel ſtandeth in time of praier: and hovv apt you are then to receiue heauenlie comfort and good mocions: and that in conſideracion hereof it is good to pray euer, more or leſſe.
2. Secondlie marke vvith vvhat modeſt ſilence ſhe gaue ear to the meſſaige, not vttering any Idle or curiouſe ſpeeche: and ſtudie you to folovve that example.
3. Thirddie note her zeal to kepe her maidenhode and virginitie, vovved and promiſed to Gode and ſo thinck to keep your Chriſtian vovve made at your baptiſme.
4. Fouerthlie conſider her preſent faith in beleeuing the vvordes of the Angel, paſſing all naturall reaſon that ſhe being a vir-

a virgin ſhoulde bear a childe: and here learn faithfullie to beleue the promiſes of God.

Fyftlie beholde her humble obediēce, and reſigned vvil to the diſpoſicion of allmightie God. And vvhen you haue thus occupied your mynde ſome litle time: then prepare your ſelfe to the ſeconde Ioye.



THe ſeconde Ioyfull myſterie is her Viſitacion of her coſſein Seynt Elizabeth. Here you may thynke that you ſee the meting of thad bleſſed virgin, and that holie matrone, vvith the tvvo infantes in their vvombes: vvhat heuenlie Ioye vvasthere. And in this thought ſay the ſeconde *Pater noſter*, and tenne *Aue Maries*, folovveing vvith like at- tencion and deuocion as before.

The viſi-
ting of S.
Elizabeth
2.

B Then

Then learn a lesson of great humilitie and charitie of our lady. And vwhen thou hearest thy selfe commended geue all the thanks to God as she dyd. And if thou art aduanced to any degree of honor: bear not thy selfe more highlie, nor neglect to doe good offices to others vnder thee. Consider also how effectually the vvoordes of our Ladie (then haueng conceyved our Sauour in her vvombe) vv ere to cause the babe Seynt Iohn to moue, in the vvombe of his mother, vwhen the virgin saluted her. And therfore ceass not to laude and praise her, and to call vpo her helpe in thy need. And vvhe thou hast thus thought, begyn the third part of the beades, as foloweth.



The Natiuitie of Christ.

3.

THe third Ioyefull myserie is the Natiuitie and byrthe of our Sauour. Here

for the vse of the beades.

Here thynk that thou seest svete Iesus nev borne, vvrapped in poor clothes, layd in a cryb betvvene tvvo beastes in an abiect place of a common Inne, for wat of habilitie to hyre a better lodging. And vvith this thought say the third *Pater noster*, ad tenne *Ave Marias* folovveing attentiuely and deuoutly as before.

Then consider vvith vvhat payn the most blessed virgin mirroure of humilitie vv ent from Nazareth to Bethleem in colde vvinter, yeelding obedience to the Emperour: And how the sonne of God vv olde before his byrthe she vv obediēce vvith humilitie at all seasons: yea to thy inferior if nede requyre or good occasio.

Secondelic cōsider in vvhat poor estate the lorde of all the vvorldē vv olde be borne and brought in to this vvorldē: and here learne to cōtemne al vvorldlie pompe. and vainglorious curiositie.

Thirddie note here the loue of our Sauour to mankynde, and requite hym vvith loue again to the vtermost of all thy povvers. Fouerthlie beholde how the Angels from heauen preached to poor Shepheardes the comyng of our Redemer: And here learne

B ij to

to haue euer due regarde to the poor: and imitate thou those poor men vvhiche vvith great zeale simplicitie and diligence sought our Sauour, to yeelde vnto hym all that honor and seruice vvliche vvas requisit. And after thies thoughtes prepare thy selfe to the fouerth Ioye deuoutlie as before.



Christ pre-
sented in
the temple.

4.

THe fouerth Ioyefull myserie is the Presentacion of our Redemer in the temple before the Byshop. And here beholde our Lady offering her sonne in the temple of Ierusalem: regard how olde Simeon the Byshop (knoweing by reuelacion that hane to be the Sauour so long looked for) tooke hym vp in his armes, and adored hym vvith all Ioye and reuerence, sayeing: *Now thou dost dimisse thy seruant o lord, according to thy woord in pea-*

in peace. Because myne eies haue seen thy Saluation. And vvith this thought say the fouerth *Pater noster*, and tenne *Aue Maries*, folovveing, deuoutlie as before. And then learne to present thy selfe oftentimes in the Church vvithall diligence, reuerence and deuocion, specially at the holy sacrifice of the Masse: that thou mayest be parttaker of great mysteries. And thynk how Iust and faithfull persones by deuout prayer, and godlie patience, haue at last obtained their holie desires, as this man dyd. And here also marke how our Sauour in his infancie, being but eight dayes olde, shed his bloode for thee at his holie Circumcision: and learne for his sake to suffer from thy childhode vvhat aduersitie so euer fall vpon thee: And vvith this thought prepare thy selfe to the fyft Ioye deuoutlie as before.

THe fyft Ioye is the finding of our Sauour in the temple. Here beholde our Lady and auncient Ioseph vvith great care seeking for her sonne, vvhom she had lost: and at last findeth hym disputing of deep mysteries, vvith great

B iij

Doc-

Doctors in the Temple. And vvith that Impression saye the fift and last *Pater noster*, and tenne *Aue Marias* folovveing, deuoutly as before.

1. Then learne here of the virgin and good Ioseph to seeke for Christ vvith all care and diligence: and rest not till thou finde him.
2. And thinke not to finde him vvith vvorldely affection tovvarde thy kinred, nor among the delites of flesh and bloude: but in the Church of God, by often hearing the vvoord of God, and frequēting the Sacramentes.
3. Allvvayes provide to thy vttermost pover that thou kepe him in the cabinet of thy harte: and leese him not after thou hast founde him. This order thou must obserue in reciting the Rosaire the seconde and third time. And vvhen thou hast thus vvell ended the last parte of the beades: then vvith a cherefull couraige and bolde spirit thou mayst safelie say the conclusion, vvhicke is *Credo in Deum*, &c. And this mucche for the firste Rosarie, or first part of the psalter of our ladie.

of

Of five dolorous Mysteries to be thought vpon
When you are to vse the beades.



Vhen you haue sayd the Rosarie, or beades ones ouer, vvith the meditations and thoughtes before mencioned: then may you vvith like preparacion and order as before muse vpon the five dolorous mysteries: that is to say five speciall panges of the sorovves and paines that our Sauour endured for our Redēpcion.

The first dolorous mysterie vvvas the sweating of bloude and vvater vvhicke our lorde and Maister suffered in the Garden. And here beholde Christ in the Garden kneeling vpō his knees, holding vp his face and handes to heauen, and

Christ prayeng in the garden.
B iiij pray-

praying thrifte to his Father, in this forte. *Father if it be possible let this chalice passe from me: yet not my will, but thy will be done:* And marke his great agonie vpon the impression and conceit of the great paynes vvhiche he vvas to suffer vpon the Crosse for mankynde: and how for verie labour of sorow he sweateth water mixed vvith bloude: and beholde vvith all an Angel sent from heauen so comfort him. And vvith this Imaginacion say the first *Pater noster*, and tenne *Aue Marias* deuoutlie.

1. Then note first how in all aduersities thou must flee for succour to God.
2. Secodly that it is not enough to pray vvith thy lyppes, but that all thy senses and inward powvers must be earnestlie bent to prayer, and that vvith continuance.
3. Thirddie how great nede you haue to pray for auoyding eternall payne, vviche you haue deserued for your sinnes: seing the Innocent sonne of God did flee to prayer for eschaping or patient enduring a temporall payne to be susteined for the redempcion and deliury of others.

Fovv-

4. Fovverthly comfortly continevv in prayer and think that God in the ende vvill hear the, and send his holy Angel to releue thee vvhen neede shall requyre. This being doen prepare thy selfe as before to the second dolour.

THhe secounde dolorous mysterie is the apprehension and arraignment of our lorde and maister vvith all manner of contumelious skorne and despitte. And here marke the traitour Judas betrayeing his maister vvith a kyffe, and the barbarous soldiours in armour vvith al violence taking holde of our Sauour: hailing and dravveing hym by night from Iudge to Iudge, reviling, mocking, and vvith their filthines all bespitting hym: beholde vvhat sterne and sover countenances they cast vpon hym: how rudely they bynde hym to a pillar: how vnmercifully they vvhip and vvound him vvith scourges made of hard cordes so as no parte of his holy bodie vvas free.

The arraignment of Christ.

2.

And vvith thees thoughtes say the secounde *Pater noster*, and tenne *Aue Marias* deuoutlie: and then consider that vvhen thou vpon vvillfull malice doest comit any

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any deadly sinne, thou art become a persecutor of thy Sauour, and a part taker and cōpanion vvith Iudas in betrayeing, skornyng, vvhipping, and contumelious abusing thy Redemer.

2. Learne allso vvith patience to suffer all affliction layd vpon the for thy sinnes: and refuse not any payne nor affliction that shal be offered to thee for his sake that suffered so much for thee. This benig done prepare thy selfe to the third dolour as before.



The
croune
of thorne.

3.

THe thirde dolorous myserie is the crowning of our Sauour vvith a crowne of Sharpe thornes, a horrible torment, and geuen vvith great despite: here beholde the most sauage cruell Infideles bringing vvith great mockerie a croune made of most boysterous sharpe thornes

pe thornes, lyke vnto nailes, and beating the same violently in to his head: and vvith lothesome derision saluting hym as king. A terrible sight, hable to brust the hart of a good Christian to consider rightly. VVith this Imaginacion and conceyt saye the third *Pater noster*, and tenne *Aue Maries*. And then note the insolent pryde and hypocrisie of all Iewes, heretikes, and infideles against the head of the Church then, and novv against his membres. And learne to embrace the true adoring of our Sauour vvithall humilitie and simplicitie, vvithout all pryde and insolencie. And here note that the propertie of all heretiques is euer vvith most rigour and malice to assault the head principall directors of true religion: vviche is a plain demonstration of their disobedience, thynke therfore hovv thou mayest take the contrarie course, and embrace obedience in singlenesse of harte: vviche allmightie God more este meth then sacrifice: and ther vpon conclude thou that Idolatrie is in no degree vvorse than is disobedience: And vvith this thought prepare thy mynde to the foverth dolour.

The



Christ cō
demned

4.

T He foverth dolorous myserie vvas the false sentence of Christ his condemnation, and the heauye burden of his Crosse. Here beholde the dissembling iudge Pilate against his consciēce, Leading our Sauour by the Arme, and deliuering that Innocent lambe in to the handes of his foes, to vvreak their vvicked vvilles vpon him. And viewv the redemer of mankynde his holie bodie vvorne vvith stripes and blowes, all blou dye forced to beare a most heauie burden of the crosse, and for verie weakenes falling dovvn ynder it. And vvith this sorovvfull sight passe ouer deuoutlie the foverth *Pater noster*, and tenne *Aue Marias*.

ries. And then note that if vve vvill be perfect seruantes of Christ vve must bear our ovvn crosses: that is, vve must patientlie suffer all paynes, afflictions, and aduersities vvhicke fall vpon vs for our synnes, or for his sake that endured so muche for vs. And here learne to detest all false Iudgement, and corrupcion of conscience for any fear or revvarde, lest thou become an other Pilat by condemning Christ in his members as he dyd Christ in his ovvne persone. And thus thinking prepare thy minde vvith good deuocion to the fist dolour.



T He fist dolorous misterie vvas the crucifying of Christ. And here beholde how the cruell tormentors do boysterouslie pull of his clothes fast cleaving to his fleshe vvhicke procured a new

The crucifying
of Christ.
5.

new torment. Marke how they stretched hym alonge and nayled his handes and feete vwith rough and blunt nailes to the crosse. Consider vvhat huge torture he endured in euery member and parte of his bodie, through all his senses or one instant, vvholes they hoysed hym vp thus hanging vpon nailes by his handes and fete, vvith all the vveight of his bodie, hauing no other thing to rest vpo. And vvith this terrible sight say the first and last *Pater noster*, and tenne *Aue Marias*. And then dravv together all thy senses and vvith all the povvers of thy mynde consider howv thou mayst fall in to a true mortificaciō of al thy vices and concupiscences, and prepare thy selfe to dye vvith hym that thou mayst be foude vvoorthie to arise vvith hym. This sight onlie (if thou viewv all circumstances duellie and througlie) vvil be hable (by the grace of God to pull the avvay from all vvordlie delites, and to setle the loue of God rightlie in thy hart. Novv vvhen you haue vvell mused vpon thees matters, you may conclude vvith a good confidence the Credo. And this muche for the second Rosarie or seconde part of the

of the psalter of our ladie.

Of fyue glorious Mysteries to be thought vpon when you are to pray vpon the beades.



V When you haue tvvysse sayd the Rosarie, or the beades tvvysse once vvith the meditations and thoughtes before mencioned: then if your laisure serue, It shall be good vvith lyke deuotion as before to thinke vpon the fyue glorious mysteries vvliche came after the death of our redemer.

The first glorious mysterie vvas the resurrection of Christ here may you present to the eyes of your minde in vvhat beau-

The resur-
rection of
Christ.

beautie, brightnes, and glistering clearnes the bodie of our Sauour so before disfigured vvith stripes and tormentes is novv risen again impassible, and immortal. Beholde hovv he visiteth first is sorrowfull mother to comfort her. Hovv he shovveth him selfe to Marie Magdalen, and to all his disciples. And vvith this comfortable sight repeat the first *Pater noster*, and tenne *Aue Marias* deuoutlie. And then vveaghe the glorious victorie of our Sauour against vvhome neither deuell nor hell vvith all their ministers vvas hable to preuail further than he hym selfe lysted. Note hovv all the practizes of Ievves against the Gospell are disapointed and ouerthrowen: Euen so shall all deuises of heretikes vvhen it shall please God. Therefore consider hovv in all tentacions afflictions, persecutions and troubles for a Iust cause, vve must not yeeld nor relent to the vvicked: but expect vvith true patience the vvil of God: vvho after a storme sendeth fair vvether: after many troubles geueth quietnes, vvith euer lasting rest. And here may vve conceiue an assured hope of our resurrection in soule and bodie:

die: and in mean time by continuall prayers and good lyfe to haue many visions and sightes of our Sauour in our hartes: as the blessed Marie Magdalen and many others had visible after his resurrection.

THe seconde glorious mysterie vvas the Ascension of our Sauour fortie Days after his resurrection. Here consider hovv our lorde after he had many times appeared to his dear mother and to his disciples, at last he called them all together on the mount oliuet: and there after a louing farevvell he mounted vp to heauen in all their sightes vvith great triumphe, accompanied vvith many Sayntes, vvhom before he had deliuered out of Lymbo: and vvith this comfortable sight recite the secound *Pater noster*, and tenne *Aue Marias*. And pray to God that thou may so humble thy selfe in this life and so kepe thy hart pure and Innocent as thou may ascend after him to those Ioyes vviche God hath prepared for his elect.

The Ascension of Christ.
2.

C The

The coming of
the holy
Ghoost.

3.

THe third glorious Mysterie is the coming of the holie Ghost. And here thou may veev the blessed mother of God our Redemer, together vvith the holie Apostles and Disciples beholding the vvonderfull Ascension of our Sauour: and remaining together in one place, vvith humble prayer and feruent deuotion attending the coming of the holie Ghost. And thou may marke howv the holie Ghost to their great coumfort came doune in fyrie tongues in the day of Pentecost being the fiftieth day after the Resurrection of our Sauour. And vvith this thought recite deuoutly the third *Pater noster*, and renne *Aue Maries*. And then note his faithfull performance of his promise, and their firm faith and belefe in the same, and vse thou that example to thy benefit, here all so for thy instruction and coumfort consider six speciall causes of the comyng of the holy Ghost: to vvitt, for to reioyce the peniue: to reuiue the deade in synne: to sanctifie the vnclean; to confirme his Disciples in loue: to saue the lust: to teache the ignorant. Thees guystes and graces are pre-

for the vse of te brades.

preserued and encreased in vs by speciall meanes. vvherof prayer vvith humilitie is one: diligent frequenting the Sacramentes vvith hearing diuine seruice is an other: continual exercife of the vvorkes of Charitie is a third. for thus it geueth strength against all assaultes and tentacions of ghoslie and bodilie enemyes. Therefore no perill nor persecucion can anoye that persone vvich hath the holy Ghost.



THe fouerth glorious mysterie is the Assumpcion of our Ladie. Here beholde the blessed Virgin mother of God and man about the fyfteenth yere after the resurreccio of her Sone, hauing passed her time vvith exercises of pietie vvas assumed and taken vp to heauen in soule and bodye with inestimable triumphe. And here conceiue the sight of her Sonne our Sauour accompanied vvith legions of angells comyng to conduct her.

The Assumpcion
of our Ladie.

4.

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Note

Note how the Apostles being all dispersed abroad in the world exercising their functions in severall farre distant places, are miraculouſlie cometogether in a moment to teſtifie her death and aſſumpcion. And with thies thoughtes recite the fouerth *Pater noſter*, and tenne *Aue Marias*. And here conſider how our Sauour can and will rewarde thoſe which ſerue and loue him faithfullie. Marke alſo how dear ſhe was to hym, and ther vpon how available her prayers are with hym.

The
croy-
ning of
our ladie.

5.

THE fiſt glorious myſterie is the Croyning of the bleſſed Virgin Marie, here beholde how that glorious Virgin before aſſumed in bodie and ſoule was in the preſence of all the holy companie in heauen with inſtimable honor and glory by the Holie Trinitie crowned and placed aboue all Angels. And with this cogitacion recite the laſt *Pater noſter*, and tenne *Aue Marias*. And then note how in heauen ſhe maketh daily interceſſion for the good eſtate of holy Church: and ys redy to aſſiſt each one which with a contrite hart pray-

prayeth to her. For the more reuerence and deuocion we bear towardes her, the greater helpe ſhall we receiue of her ſonne, in all our diſtreſſes. And this we may be ſure of, that lyuing here according to her example in continence, humilitie, patience, and mortification we ſhall ariſe at the laſt daye in bodie and ſoule to reſt in heauen for euer. Vnto which Ioye God of his mercie bring vs, where that bleſſed virgin reſteth in preſence of the Holie Trinitie, the Father, Sonne, and holy Ghoſt. To whom be all honor and glorie. Amen.



SEVEN SHORTE MAT- ters of Meditation touching the benefites vvhiche God hath be- stowed vpon Mankynde.

IT is requisite and expedient for euery Christian often to thynke vpon the benefites that God hath geuen to man vvhiche being infinite in number and valew may be reduced to seuen principall heades. And thees are the benefites of our Creacion, Gratificacion, Vocation, Iustificacion, Dotacion, Gubernacion, and Glorificacion.

Touching the benefite of Creacion.

VVe may consider sex thinges touching our Creacion.

1. First how God hath predestinated vs in perpetuall loue before the worlde was made.
2. Secondlie how he made man most lyke to him selfe.
3. Thirdlie how he hath geuen vs a body of a most seemly constitucion and pro-

porcion, voyde of many deformities, and made it apt to serue him.

Fovverthly how he hath made our soule immortall, and adorned it vwith many qualities most precious.

Fiftlie that he hath appointed for eache one of vs a Good Angell to guyde and keep vs.

Sixtly that he hath geuen vs a prerogative to be borne of Christian parentes, not of infideles nor heretiques. And of thies matters you may thynke vpon, vwith great profit, geuing God due thanks for the same euerie monday at morning, noone, or night, as your laisure vwill permit.

Touching the benefite of Gratificacion.

VVe may consider six thinges touching Gratificacion. First how God the Father hath sent among vs his vvelbeloued Sonne, to be our redemer and our exemplar to folow.

Secondlie how he hath geuen vs the holie Ghoost in token of adopcion as a priuileige of loue, and a pledge of dispensacion, communicating vnto vs his inspiracions, guystes, and frutes.

C iij Third.

Thirdlie howv he haith bestowved on vs his holy Sacramētes in his holy Churche there to haue a refuge and place of succour (as in the Arke of Noe) from the fludde of synne and iniquities.

4. Fouerthly howv by baptisme he haith purged vs of Originall sinne; and as it vvere haith restored to vs the vesture and Innocencie of originall Iustice.
5. Fiftlie howv he haith fortified vs vvith the Sacrament of Confirmation; vvherby he haith armed vs agaynst many inconueniences.
6. Sixtly howv he haith made vs Christianes, according to the name of our Sauour Christ: making vs ther by the sonnes of God by adopcion, and coheyres of his kyngedome. And of thies matters you may thynk of euery tevestaye.

Touching the benefite of vocation.

1. VVhe may consider six thinges touching vocation. First vvith vvhat great patience he haith borne vvith vs falling so often from him after so many and so great benefites. Howv he haith long expected our returne to him: forbearing to condēne vs eternallie: not permitting vs to dye

to dye in our vvickednesse.

Secondlie howv many vvayes he haith sought to recall vs: sometime by inuarde inspiracions: sometime by admonition of other men: sometime by exhortacions of holy scriptures: yea oftētimes by large and bountifull guyftes of nature, fortune, and grace: sometime by euident shovves of eternall loyes.

Thyrdlie howv he haith broken our hard hartes: howv he haith geuen vs a good vvil to vertue: and remoued all those Impedimentes that myght vvithdrawve vs from him.

Fouerthly howv fatherlie he haith entertained vs vvhen vve haue returned to him: howv he imbraised vs as the father dyd his prodigall sonne and put vpon vs the stole of Innocencie vvliche by sinne vve had losse.

Fiftly that he hath moued vs to hartly repentance, and therby haith called vs from the company of sinnefull people, as he called Loth from Sodom: Abraham from the Chaldees, and Nohe from the fludde.

Sixtly howv he hath put vs in a reformed place, in his holy Churche: vvhere vve

vve may liue religiouslie doing pen-
nance for our finnes. And hath set vs in
a state to preuent the malice of sinne,
and hath remitted our finnes by the sa-
crament of pennance. Of thies matters
you may think euery vvedensdaye.

Touching the benefite of Iustification.

1. In considering this benefit of Iustifi-
cation: vve are first to thank God for
that he hath chaunged our vvill: made
vs apt to doe pennance; and to doe that
sweetly, vvhicke before vvas bitter to
vs: and hath geuen vs the speciall guyft
of continence.
2. Secondlie for that he hath geuen vs
constant perseuerance in faith fear and
loue: vvhen many vvhicke dyd vvell be-
gynne haue failed in the ende to their
damnacion.
3. Thirdly for that he hath geuen vs the
euangelicall vertue hope, and grace to
saue vs from leauing our good purpose:
by inspiring into vs many internall con-
solacions, vvith a minde to detest sinne,
and a desire of the Ioyes to come.
4. Fouerthly for that he hath to our cou-
fort

fort left vnto vs the blessed Sacrament
of the bodie and bloude of our Sauour,
as a *viaticum* or necessarie prouision for
our releefe in our iourney.

Fiftely for that he hath left vs the ho-
ly Scriptures vvherein, as in a Glasse, vve
may beholde our defectes, and our alte-
rations: and inflame our hartes vvith
dailie desyre to be purged and iustified.

Sixtly, for that he hath endued vs with
the ornamentes of many vertues, therby
to couer the filthynes of our finnes.
And hath left vs many examples of ho-
ly martyrs, confessors, virgins and other
Seyntes to kepe vs by imitating them
from fallyng and faynting in our good
purpose. And thies matters you may vse
euery Thuresday.

Touching the benefite of Dotacion.

Here vve may first thynke of the guyf-
tes of nature, fortune and Grace vvhi-
che he most largelie and beningnely
haith bestowved vpon vs: as felyng, hea-
ring, seyng, vnderstandyng, vvill and
memorie: Riches, honor, and vvorldly
vvealth: strength, beautie, and health:
faith, hope, and charitie.

2. Secoundly how that among many other prefermentes, he hath reduced vs home to the Shepefolde vvhhen vve wandered and strayed abroad: and hath instructed vs vvhhen vve were ignorant: and lyfted vs vp vvhhen vve were fallen in sinnefullnesse of lyfe.
3. Thirdly how he hath illuminated our vnderstanding vvith knowleige of his secretes: and hath vvrought in vs many godly mocions to deuout purposes.
4. Forverthly how he hath inflamed our desires, and hath delited our vnderstanding to cōtemple, thynke, and meditate of heuently thynges: and therby hath geuen vs a taste and entrance to euerlasting lyfe.
5. Fiftly how he hath preserved vs from the vvwounde of sinne, putting avvay the occasiones: and hath geuen vs the grace to preuent or resist sinne: and so healed our affections, as vve may the better perseuer in exercises of pietie.
6. Sixtly how he hath so delyuered vs from the daunger of tentacion, as he hath raised vs when vve were fallen: and endevved vs vvith greater strengthe to resist than vve had before. And of thies mat-

matters you may consider euery fryday, and yeeld to him al devv thanks for the same.

Touching the benefite of gubernacion.

Here vve are to thinke how he hath preserved vs euer bodily and ghooftlye in good estate, vvith encrease of strengthe and couraige to execute all good mocions.

Secoundly how from our Cradels to this moment he hath preserved vs from many enemies, diseases, daungers, and inconueniences.

Thirdly how he hath hitherto furnished vs vvith all necessaires of meat, drinke, clothe, loging and other thynges.

Forverthly how he hath for vs ordeined course and succession of times, as day and night vvinter and sommer, spring tyme and haruest, vvith diuersitie of seasons and varieties of thynges for auoyding of vvearines, and tedious lothesomenes.

Fiftly how he hath directed vs in prosperitie and aduersitie: in siknes and health: and in the vvhole course of our lyfe.

Bea-

Bearing vvith our infirmities, remitting our enormities: encreasing our merites: and of thies matters you may think euery Saterday and geue God thanks for these benefites.

Touching the benefite of glorification.

Here vve are to consider and to thank God for many thinges of diuerse degrees and qualities touching our glorification, vvhicke he hath ordeined for vs, if vve lyue and dye in his grace and fauour: and of thies, some are aboue vs, some nigh vs, some vvithin vs, others vvithout vs, some vnder vs, and many all about vs.

1. Touching the first, vve are to thank hym for the Ioyes of heauen, vvhicke of his singular bountie and magnifence he hath promised vs: as the fruicion of his Diuinitie: the viston and sight of our redemer, vvith his blessed mother. And here consider vvhat vnspeakable Ioye it shalbe to beholde the blessed Virgin Marie glorified in heauen: vvith all the orders of Angels.

2. And touching the second, consider how vve shall there enioye the cōpaines of all

of all patriarches, prophetes, martyres, confessors, virgines, and other Seyntes and deuout Christianes vvhicke haue bene syns the begynning of the vvorlde, and for their integritie of life are novv most cleare and bright, and in number infinite.

3. Touching the third poynt vve haue to cōsider and to thanke God for the glorification of our soules and bodies, clothed vvith immortalitie, bright shining aboue the clearenes of the sonne, prouided for vs if vve lyue in this vvorlde according to our profession.

4. As for the fowverth vve are to looke for a place most pleasant to beholde, most delectable to all our senses and vnderstanding: and in that respect to thynke our selues at all times most bounde to thank, laude, and glorifie our redemer.

5. Touching the fift vve haue to consider howv by diuine grace vve shal escape our terrible and cruell enemyes that are in the pyt of hell: a singular motiue to induce vs euer to geue God thanks.

6. As to the sixt degree, to vvitt, of thynge that are on euery syde about vs
vve

vve haue to thynke vpon many guystes and graces that God haith bestowved vpon vs, innumerable, inestimable, vnmeasurable: And also to consider the infinit euels and miseries from vvhiche God hath preterued vs: and how vve shalbe in safetie and securitie deliuered from all that vve nede to fear: enioyng all thinges vve can desyre.

Thus muche touching the benefites vvhiche God haith geue vs. These thinges euerie good Christian is bovynd to thynk vpon daily eyther in all or in parte, and to endeouour him selfe to be thankfull. For ingratitude is a great part of Iniustice. And among all Christian exercises, none is more easie, (if vve be vvil- ling) none more nedefull, (if vve regard our duetie) none more profitable (if vve look for rewarde) than is often to meditate consider and thynke of the great and manifold benefites vvhiche vve haue receiued of God: for vvhich may be the cause vwhy vve fele so great decrease and vwant of guystes and graces vvhiche in time past vve enioyed, but only our ingratitude? vvhich other better mea can vve fynde to preserue our selues in the

the fauour of God than by often calling to mynde and memorie the benefites of God towarde vs? This kynde of meditation is as it vvere a corde to hail and dravv vs to God. Nothing more kyndleth in our hartes the loue of God (sayeth seynt Augustin) than often to vvcagh and consider the benignitie of God towarde vs.

Certein circumstances touching the passion of our Sauour verie profitable to be often thought vpon to moue contricion and amendement of life.



A Man may vwith great commoditie meditate vpon the passion of Iesus Christ our Redemer, in admiring his vvonderfull great charitie, humilitie, and patience. vvhiche appeareth by fover

circumstances. To witt, if a man consider vvhoo he vvas that suffered: vvhoo he suffered: by vvhom he suffered: and for vvhom he suffered. Vnderstand then that he vvhiche suffered vvas the Creator of the vvorlde: Lord commaunder and gouernour of all creatures: Goodnesse it selfe: the sonne of God, and God him selfe: he suffered banishment, hunger, thirst, colde, tentacions, torments, contumelies, bondes, beatings, wvoundes, and villanouse crueltie, vwith all despite that the deuill by man could execute against hym. Therefore in vveighing of thies two circumstances (*who and what*) you may easilie conceiue, that the persone so persecuted vvas so great, and the indignities vvhiche he endured vvere so monstrous, as you may vvell say and thinke, that the Iudge of the vvorlde vvas him selfe arraigned and Iudged: Iustice it selfe vvas condemned: Innocencie it selfe vvas accused, blamed and defamed: Glorie it selfe vvas vwith all opprobrie spit at: God him selfe openlie to his face blasphemed: light extinguished: and life vvas slaine: The Segnior, lorde, and maister of heauen
and

and earthe vvas put to death: to the most cruell, most shamefull and most reprochefull death of the Crosse: and so horriblie abused, as the verie elementes repined against the fact: The sonne lost his light, and the earthe trembled vwith the horror therof. Here beholde the meruelous pacience of the sufferer: vvhiche in a moment, vwith a thought, might haue consumed all those vyreches, and throwne them in to the fyre of hell. And at vvhose handes did he beare all thies indignities? of vvhom did he suffer thies contumelious cruelties? for suth of his oovn creatures vvhom he had made of naught: of his oovn seruantes and vassailles, vvhom he had there being of him, and euerie other good thing else: VVhom he had chosen and picked out from the rest of the vvorlde for his oovn peculiar people: vvhom he had higlie aduanced in the sight of the vvorlde.

But for vvhome dyd he suffer thies afflictions? not for any fault that he him selfe committed: but euen for them that thus traiterouslie abused him: for them he suffered vvhiche contemne

D ij him

him and all goodnesse. he suffered these paynes to deliuer his enemies from payne: to pay their ransome and to redeme them from the daunger of sinne, from damnacion, deathe and hell, if they woulde repent in time and reconcile them selues to him. If you deeplie thinke of thies fover circumstances, you shall finde matter euough to vvonder at the marcie, clemencie, patience, longanimitie and charitie of our Redemer: and lust cause shal you see to accuse, blame, and condemne your selues of ingratitude, to fall in to repentance, grefe, and sorow for your sinnes: to seke to reforme your selues, and to flee to him for succour: to studie vvith all loue and durie to requite him vvith loue, vvhicke for your sakes endured all thies miseries.

*Of thre speciall sortes of meditacion, some
what hard to exercise, but passing
profitable.*

1. **T**Here is one kinde of meditacion, vvhicke if you can reache vnto, you shall need neither booke nor beade to direct you the vvay to life euerlasting.
This

This kynde of meditacion is no more but to imitate and folow our Sauour his life and conuerfacion, as a most perfect patern and exemplar of all integritie in vvoorde, deed, and thought: to be charitable, obedient, humble, patient, meke, and mercifull as he vvvas: to renounce proprietie and possession of Riches (at least in desire) as he dyd: to be poor and needy (at least in mynde and vvill) as he vvvas: To professe and exercise all chastitie or continence as he dyd: to reiect all delicate fare, svete odours, soft beddes, and daintines, as he dyd: to employ all your trauaill, industrie, and povvers in profiting others as he dyd for you all: yea patientlie to sustein affliction, contempt, and all persecucion, euen death it selfe, and death vvith cruell tormēt for truthes sake, and for defence of iustice, if occasion be offered, as he did for the deliuerie of mankynd from damnacion: and for testimonie of true Religion. This is the most perfect kynde of meditacion, consideracion, and thinking of God that can be vsed.

There is an other kinde of meditacio,
of great perfection, and commoditie,
C iij and

and is a good mean to help vs to the former. And that is a continuall compassion and suffering vvith our Sauour vvhicke suffered so much for vs: As vvhen his afflictions and tormentes haue suche an Impression in our myndes and thoughtes as vvhe haue some sensible feeling therof in mynde and bodie or at least in mynde and affectiō. Suche an Impression had the blessed virgin, vvho as it vv ere felt the stinges of the vvhippes, the prickes of the thornes, the stamper of the nailes, the tormentes of the crosse: and the vexaciōs of all his passion. vvho so euer can reache to this contemplacion, is in an highe degree of perfection.

3. There is yet a third speciall kynde of meditacion verie gainfull and cōmodious, not so hard as the other too. And that is (if thou cannest not attayn to the one or thother of the too) yet to set dovvn a free resignacion, and perfect resolucion of thy vvill hart and mynde (vvith all thy povvers as farre as thou cannest) to follow the vertues of our Sauour: and a desire to suffer vvith him and so to transforme

forme thy vvil and mynde in to Iesus Christ crucified, as he neuer or seldome out of thy sight, euen as he vv as hanging vpon nailes on the crosse for vs sintull creatures, according to the sayeing of him vvhicke sayd he felt nothing in him selfe but Christ crucified, mocked and blasphemed. This continuall thinking of Christ vvith a desire to folow his stepes vvil vvooke great effectes in suche as vse this.

An other sort of meditating of the passion of our Sauour by way of reioysinge.

AS vve vse most commonlie to contemplate the passion of our rede-mer vvith compassion, to break our hartes vvith contricion and true repentance: so may vve to the same effect thinke there of vvith great loye and comfort: And that for thre respectes: to vvitt, for the redemption of mankynde: for the reparation of the decaye of Angels: and for the aduancement of the honour of God. VVho by the death,

D iiii pal-

passion and resurrection of his sonne our Sauour hath not only set vs free from the bondage of Sathan : but hath also vnited angels and mankynde in that heauenlie societie. And thus to his passing great honor and glorie hath geuen a most expresse demonstracion of his infinite mercie, clemencie, and loue towar- des vs. A matter of great Ioye consolacion and comfort to vs. For eache man accompteth it a great cause of Ioye to be in great fauour of his temporall prince. Muche more glad and Ioyfull may vve be that the king of heauen and cōmaun- der of the worlde doeth so tenderlie lo- ue vs as he did vouchesafe to offer vp him selfe in sacrifice to his father for vs: and vvith his precious bloudde to rede- me vs. Thus vve may thinke, meditate, and consider of his most bitter passion, vvith great comfort and ioye. For if vve deeplie and duellie vveighe the matter: our hartes shall melt vvith feruor of de- sire to reuerence, serue, and loue him vvich he so dearlie haith bought vs. Yea vve shall be so caried avay vvith sin- cere affection tovvardes him; as vve shall cleare forget our olde man: and rest on- lie

lie so resolued in Christ crucified, as vve shall delite in nothing but in him, and in doeing that vvich is his vvil and plea- sure to be doen: vvhere vpon many good effectes vvill folowve. It vvill breed in vs a speciall lothesomenes, hatred, and dis- daine against all filthie vvorkes, vvor- des, and thoughtes: It vvill chase avay the coldenes of spirit, the tedious slothe- fulnes of mynde: and inflame our deu- ocion: and sette in vs a perfect resolucion of minde and vvill to serue God, loue God, and honor God vvith all integritie: and bring vs to the highe tovvre of per- fect contemplacion.

*Of six matters of meditacion to saue vs
fram relapse or falling again in to
sinne after we be recon-
ciled to God.*

EMong many good thoughtes and consideracions, that help to preuent sinne, good men of experience in spi- rituall exercises haue noted six speciall meanes. The first is often to meditate and thinke of death: that there is no- thing more certein than that vve must
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ones die: that nothing is more vncertein than the hovvre of deathe. Therefore saith holie Scripture: *Remember thy ende and thou shalt not sinne for euer.* VVherby is ment that the memorie of deathe (if it be often exercised) vvil vvooke in man suche compunction as he shall not dye vvithout perfect repentance: And so by a consequence obtain suche remission as his sinne shall not burden him for euer. And Seynt Augustin sayeth that nothing more vvithdrawveth a man from sinne, than often to remember that he must dye. And Seynt Basil the great being asked vvhat is philosophie, answered that the definition of the principal philosophie is nothing else but a meditation and continuall thinking of deathe.

2. An other remedie is to think often of Christ his passion, as many good men haue founde by experience. Therefore sayeth Seynt Augustin let man be ashamed to swell vvith pride, sicke Christ his creator and redemer vvvas so humble as to suffer death for him.

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3. The third helpe is the remembrance of sinnes comitted, and by God forgiven. Therefore vvhen thou art tempted to sinne consider vvith thy selfe vvether thou hast bene culpable of that sinne before or no. If thou hast not bene so, then impute it to the grace of God that thou vvast so preserved. But if thou hast offended therein before, and by the sacrament of pennance God hath forgiven thee: then thinke that he hath doen more for thee, than if he had made the lorde of the vvhole vvorld. For Seynt Augustin sayeth that it is a matter of greater importance to Iustifie a sinner, than to creat heaven and earth of nev.

4. The fowverth preservature is often to thynke and meditate of the last Iudgement or day of dome. VVher vpon Seynt Ierom vvriteth thus: vvwhether I sleep or vvake, or be other vvayes occupied, that voice and crie euer soundeth in my care: *Arise you that are dead, and come to Iudgement.* And good reason he had to be carefull therein. For (as Seynt Barnard sayeth:) God

God at that day will call for acompt and reckeninge of euerie time and moment that vve haue spent in earthe.

5. The fift mean is to thinke and meditate of the paynes of hell, vvhiche are so great and intollerable, as one spek of that fyre (as a good man sayed) Doeth more greue a sinner, than the greuous panges of childebyrth can torment a vvoman if she should trauail a thousand yeres before her deliuerie. Yea (sayeth seynt Ambrose) if all men borne from Adam vv ere liuing and preachers, and should strue to shovv their best eloquence to describe expressly but one of the least paynes of hell, yet could they not doe yt. The reason is, for that it is infinite, and excedeth the capacitie of mannes vv it to comprehend: euen as on the contrarie parte, faith can not conceiue, hope can not reache vnto, nor charitie comprehend vv hat and hovv many thinges God hath prepared for them that loue him.

6. The sixt remedie is to consider and meditate of the Ioyes of heauen: VVhere, for taking litle paynes in this lyfe vve are sure of suche felicitye as can not be
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expressed by tongue, nor comprehended in the vnderstanding of man. A certein paynim being of great authoritie vnder one of the persecutors of Christians, observing hovv vvilling Christiā men vv ere to endure all tormentes, yea and death also for Christ his sake, demaunded of a prisoner expecting death, vv hat great revvarde he looked for to recompence his patience. It vv as answered thus: *suche rewarde is looked for as no tonge can tell, nor ear hath heard, nor the hart of man can measure.* Then sayd the pagan (if it be so) I vv il be of your Religion. So he became a Christian, and aftervv ard a martire. If a paynim vv as so touched vv ith only ones hearing of those Ioyes: hovv ought vve to be moued that haue heard so many testimonies therof by so many deuout martyres and confessors?

Of the miseries and Inconueniences that man doeth fall into by relapse and sinning again after reconciliacion to God.

VVhen a man hath rightlie professed Christ in the Catholique Churche and aftervv arde falleth again: he is
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in worse state than euer he vvas, and brought in to extreme miserie.

1. For first he hath lost the fruit of his former pennance, and of all confession, contricion, and satisfaction for his sinnes past and forgeuen. For (as the prophet sayeth) if the Iust man diuert from his Iustice, all the good vwoorkes that he hath doen shal be put out of memorie.
2. Secondly he is resembled to a dogge that svalowveth his ovvn filthy vomit: In that he resumeth his olde sinnes, that vvere ones caste ovvt by the sacrament of pennance.
3. Thirdly he falleth again in to the handes of his greatest enemy against vvho- se vvill he vvas delyuered: and geueth to him greater povver ouer him selfe, than he had before. For (as Seynt Augustin sayeth) he vvhicke heapeth sinne vpon sinne, maketh a roope to bynde him selfe vvithall.
4. Fovverthly he is made more impotēt, and lesse hable to arise agayn. For as a skarre in a mans bodie is harder to be cured after the place be vvounded agayn: so is a sinner after he returne to his olde folie.

folie. Therefore our Sauour sayd to the man vvhome he had healed: *Beholde thou Iohn 9. art made whole: sinne no more, lest some worse thing chaunce to thee.* And of this mischefe he vvarneth vs in an other place. vvhere he sheweth, that the vnclean spirit returneth in to the house vvhen he departed, and bringeth seven other spirits worse than him selfe, and dvvelleth there. *And the last of that man be made worse than the first.*

Fiftie he is accompted a derider and mocker of God: and abuseth the mercie and clemencie of his redeemer. 5.

Sixtie (as muche as in him lyeth) he causeth the Angels and blessed Scyntes in heauen to be pensive and lade, for as of their charitie they reioyse at the repentance of a Synner: so it may vvell be thought that they are sorie for the fall of the Iust. 6.

Seuenthly his soule is compared to a drie and wethered braunche cut of from the tree vvhicke receiueth no moysture nor nourishment of the tree: Euen so is he secluded from the benefite of all good mens prayers, and from the merites of Christes passion. 7.

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And here vve may call to mynde à notable punishment of suche as after reconciliation haue fallen from God in to their former sinfull practizes. There vvas a company of certein youg men, vvhiche at the time of easter repared to the churche, craued the benefite of the Sacrament of pennance, vvere absolued and receiued the blessed Sacramēt of Christ his bodie and bloudde. But they vvere no soner departed from that holie place, thā they dyd fall again to their olde vicked Ryot, dronkinnes and filthy lyfe. VVherupon they were greuouſlie punished by the iust Iudgemēt of God. For they were sodeinlie smitten vvith a greuouſ disease: and driuen in to suche an extreme vomiting, as they dyd cast out of their mouthes great abundāce of corrupt bloudde, vvith their ovn excremētes verie lothesomelie, contrarie to the course of nature. Their corne and other fruites vvere consumed vpon the grounde and destroyed, som vvith vvater, and some vvith fier. Serpentes and venomous beastes dyd breed abundantly in their groundes, in suche sort as theyr persones were in great daungier. And thus brought in miserable

ble distresse many lamented theyr case: Emong vvhome one deuout holie man vpon compassion prayed to God earnestlie for them, till at last an Angell of God appearing to him dyd demaund of him vvhat punishment he deserued that dyd put in to a filthy presone the Innocent sonne of a mightie Emperour: the good man answered that he deserued greuouſ punishment. Yea (sayd the Angel) but vvhat punishment deserueth he vvliche in the sight of all men doeth cast the blessed bodye and blood of Christ in to a filthy myre? he is to be brent as an heretique, sayd the good man. And euen suche felovves are all they (sayd the Angel) for vvhom thou hast so long prayde. Therefore it is expedient for euery good Christian, vvhen he hath receiued the blessed Sacrament, and is reconciled to God: then and euer after to take good heed of relapse: and often to calle to memorye these seuen miseries and inconueniences of relapse here mencioned.



Certein signes and tokens Theroby a Christian after he hath receiued the blessed sacrament may probablie coniecture that he is in the fauour of God: all framed to the similitude of a syk man.

1. **T**He first signe and token of Gods fauour is compunction or harti sorow for sinne committed. For as the sicke man so long as he yeeldeth breth, be he neuer so sick geueth good hope of lyfe: euen so a Christian after he haue receiued the Sacramēt of our Redempcion, if he cōceiue or cast ovyt sorocofull sighes for

for his sinnes by past, in respect that thereby he had offended god, may vuell hope that the blessed sacrament doeth vvoork in him many good spirituall effectes, for (as Seynt Barnard sayeth) the more feeling a man hath of siane, the greater sobbes and sighes he casteth out of his sorowfull harte.

The seconnde signe or token is laudable conuersacion of lyfe vvith good example. For as a freshe naturall colour in a sikman is good argument of amendment: so is modesty and temperance a speciall signe of Gods grace. And good example is so necessarie that Seynt Gregorie sayeth, sinnefull men could neuer return to true repentance, if good example of lyfe vvere taken avvaye. And blessed is the soule of that persone (sayth Seynt Chrysostom) vvwhose humilitie doeth confounde the pryde of an other. For (as Seynt Leo sayeth) so many as thou shalt vvinne by example of humilitie and charitie: vvith them shalt thou possesse eternall revvarde in heauē. And for cōmendacion of good exāple I haue redde of a good Abbot whiche hearing that there vvas, not farre of his Abbey, a

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notable great theefe and robber vvhiche spoyled and mordered many passing by ~~the~~ common vvayes, had great compassion of this theefe for his sinfull lyfe, and studied how he might reclame hym.

At last he thought the best vvay to be, first to talke vvith him. And though he knew no mean to doe it vvithout personall danger to him selfe: yet he purposed to geue a prooffe: And taking a Monk in company vvith hym aduentured to passe through the place vvhere the theefe haunted. It so fell ovvt, that the theefe met the Abbot, and according to his profession, spoyled the Abbot and his companion of all that they had. After a vvhile the theefe hauing gotten his pray, vvaxed somevvhat more colde than before: for the Abbot vsed him selfe vvith all humilite in vvorde and countenance tovvardes him. And the Abbot perceiuyng the rage of the theefe to be assuaged vsed the matter so as they twvo fell in to familiar talke of common matters: As of the great paynes that the theefe indured and of his continuall perill: and of the commodities of securitie, and suche like. At last the Abbot asked

ked him if he could be content to leaue that paynfull, daungerous, and disordered courte of lyfe for a sithie and vncertain gayn: And to goe home vvith the Abbat, vvhere he should be assured of a sufficient liuing vvith great credit and honesty. After some discourse vpon the Abbots vvoord the theefe yeeldeih, and home he cometh vvith the Abbat to the Abbey, vvhere he fyndeth all thinges that the Abbot had promised and more. Nowv this good Abbot hoping by good example to vvinne the theefe, appointed one of his monkes a deuout man to attend vpon the theefe, and to geue vvhat so euer he demaunded, vvith this admonicion to eat and drink euer in his company, and vvhat deinty meat so euer vvas set before the theefe, yet he him selfe should eat none of it: but content him selfe onlie vvith bread and vvater. The monkevvel performed vvhat vvas commaunded. In continuance of time the theefe obserued vvell the diet of the Monke: and being somevvhat amased therevvith all, asked the monke, vvhat great offence he had committed, that caused such straitnes of diet, vvwhether

he had committed any morder, incest, or great crime. No sayd the Monke, I am not culpable of any haynouse fact. But this austeritie I vse to the ende that the king of all kynges may be more mercifull to me at the latter day, vvhhen euerie mans dedes shall appear. This answer strooke the theefe vwith suche remorse and repentance, as he came to the Abbot, and vwith great thanks so humbled him selfe, as he vvas admitted vnto that societie: and became so penitent, and after so religious, as in holynes and perfection of lyfe he excelled all the couent. Thus may vve see vvhath good fruit vertuous examples may bring forth.

3. The third signe is patience in aduersitie. For as the greefe of siknes is esteemed more or lesse by the mouynng or rest of the sickemans pulse: so is our perfection and imperfection tried by toleracion of aduersitie. And as an empty vessel if you beat vpon it vwill yeeld an Eccho or hollov sounde: but, if it be full, no noyse at all is heard from vwith in the vessel: So is a patient man tried from a vnpatient man by aduersitie. The one if he be touched vwith affliction exclaimeth
against

against God and man: but thother is quyet, taketh all in good part vvhath so euer hapneth.

4. The fouerth signe is the sense of tast. for so long as a sikman eateth his meat vwith a good tast, it is lyke he vwill recouer his healthe; euen so if a man haue a delectacion to hear speake or thinke of the passion of our Sauour: of the blessed lyfe of our lady, and of holy Martyrs and Confessors, or to be fedd vwith any spirituall foode: these thinges doe argue sound health of the soule, and a good state of spirituall grace in any suche persone, for there can be no more accorde betvvne spirituall and vworldlie pleasures than betvvne fyre and vwater. Therefore it is impossible (sayth Seynt Ambrose) in this lyfe to liue delighted vwith all vworldlie pleasures, and to enioye the pleasures prepared for the soule.

5. The fift signe is our tongue, for it is a good signe of a mendment in a sickeman, vvhhen his tongue faultereth not in his mouth, and he ottereth his speech easilie and playnlie. Euen so it is a right good signe of a spirituall grace,
E iiii vvhhen

vvhen a man deliteth in godly talke, and conference of godly matters, vvithout detracting or bakbiting his neighbor, euer interpreting the deedes and vvoor-des of other men in the best sence. For often the tongue vvalketh after the af-fectiō. And of abundance of the hart, the mouth vseth to speake.

6. The sixt signe is a disposiciō to doe good vvoorkes, and to be in exercise of pietie, for a sik man, vvhen he begin-neth to recouer desireth to sturre and exercise his bodye: so he that hath a right feeling of the spirit of God is ne-ner Idle: but euer occupied in good vvoorkes. Other occupaciō (vvhat so euer it be) is an Idlenes and not an oc-cupaciō nor exercise. Therefore all good vvriters exhort men to be euer occupied in some vertuouse exercise.

7. The seuenth signe is naturall heat: a speciall argument of lyfe in a syk bodye. So is the spirituall heat of loue of God and our neighbour a sure signe of per-fectiō in a Christian. For (as saynt Au-gustin sayeth) loue is the lyfe of the soule: In so mucheas he vvhiche loueth not, is dead.

of

Of certein good documentes touching euell thoughtes.

TOuchinge euell thoughtes vve haue to consider for our better instructiō diuerse speciall matters.

First the cause vvhereof they arise. 1.

Secondlie the reason vve are so prone 2.
and inelined to them.

Therdlie the hurt that vve receiue by 3.
them.

Fouertlie hovv vve may arme our sel- 4.
ues against them.

Fiftlye by vvhat meanes vve may a- 5.
uoyd them.

As to the first it is vvell knowvn that 1.
euell thoughtes had their first origin and beginning of our professed enem ye the deuill: vvho first seduced our common mother Eue by his suggestion to con-ceiue a vviked thought and there vpon to eate the aple: vvhiche moued delite and lyking: then folovved the consent of Adam, and consequentlie the dis-pleasure and indignacion of allmighty God.

Touching the second poynt: among 2.
many there are three speciall causes of
our

*Certain godlie lessons and obseruacions
touching the hart of man.*

GOD requyreth the hart of man, and to haue the possession of yt. And three reasons may begeuen to moue hym therunto. One is, for that the hart is as it vvere the harbarovv of the Almightye, and the proper bedchamber or cabinet of the king. Again the hart is the principall seate and first member that receyueth lyfe. And by naturall consequence the hart being full of bloudde is apter to conceiue an impression of hym that shedde is bloude for vs vpon the crosse.

God desireth a purified hart. And three thinges there are vvhiche purifie the hart. The first is a carefull examinacion daily of our ovvn vvoordes, deades and thoughtes, vvith a speciall desire to geue good example to others. The second is, daily pennance vvith due confession cō-
trition and satisfaction for our offenses against God and our neighbour. The third is continuall crauing and begging of God by deuout prayer to be preserved by his Grace from all occasions and
mat-

matters that may offend God: for (as the prophet Dauid layeth) *If our lorde haue not buylded the house; in vain haue they labored vvhiche buylded it.*

A pure and clean hart is knowvne by three signes or markes. The first is the quicke and pregnant knowlege of our ovvn defectes. For as a small spot is sone espied in a verie vvhitte linnen clothe: so a pure hart quickelie perceiueth a small fault in it selfe. The second is quietnes of conscience in all troubles and aduersities. For a pure good vvine in a cleane glasse changeth not his colour and clearnes be it neuer so muche troubled: euen so a pure hart and cleane conscience is vvell serled and resteth euer in one estate vvhat aduersitie so cuer hapneth. The third mark is encrease of couraige in time of affliction euen as a pure fresh vvine sprinkleth and leapeth vvhen it is vvith any force poured in to a Cuppe. And our hart is preserved in puritie and cleanness by a true fear of God: by a carefull gouernement of our externall senses, and by continuall exercise of the vvoorke of charitie.

*Four godd lessons for preseruing our hope
and confidence in God.*

NOVV to make an end: vve must euer studie to establissh our affiance and trust in God against all tentacions: And one speciall good mean therunto is a patient and quiet mynd, neyther too negligent and recheles, nor too anxious and carefull about our temporall affayrs. As for example, touching our bodily sustentacion and necessities vve must not be ouer solicitous: but rest vpon this ground, that si the it is true that the geuer of all good thinges doeth nourish the byrdes of the eyr, fishes in the sea, and beastes on the earth euerie one in his degree and qualitie, to vvhom yet he hathe made no promys therof: how much more cause haue vve to hope that he vvill provide for vs, to vvhome his promys is past? as appeareth in the sixt of Seynt Mathevv, vvhere he deliuereth vs of all suche care, an sayth in expresse vvordes. *Be not carefull, sayeing, what shall we eat, or what shall we drinke, or vvewith shall we be couered? Seek first the kingdome of God: and all these thinges shalbe geuen you besides.*

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And too muche care for other temporall thinges is forbidden as a very dangerous tentacion. As vvell for that in this vvorlde vve are but as pilgrimes or vvay-fayring men, hauing here no place of certein abyding, but are to remoue vpon many suddain occasions; and to clogge and ouer lode our selues vvith superfluities vver mere solye: As also and specially for that suche carefullnes is seldome or neuer vvithout sinne, and vvithdraweth our myndes from prouiding for thinges of mere necessite and of great importance touching our soule: And it argueth in vs a greater loue and affection to vvardes thies vanities, than to vvardes the vvealth of our soul. Agayn vvhere they are not got vvithout great labour, nor kept vvithout care, they are quickie lost and not vvithout great greefe. Therefore this carefullnes and loue to vvorldlye thinges is to be eschevved. For (as S. Gregorie sayeth,) *That whiche is possessed vvithout great loue or affection thereto, ys also lost vvithout any great greefe.* Let vs then forsake the care of transitorie thinges, and lette our trust in God, vvho neuer failed those that put their affiance in him. Examples vve haue infinite to proue the same.

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An other preseruatiue is a mature and ripe discrecion and Iudgement in vveighing and considering our sinnes. For many curiouse simple men, as vvell as the sinfull and vvicked vpon repentance looke so farre in to theyr lyfe only as they forget the mercie of God, and fall into despare and blasphemye. It is therfore good and verie necessarie euer with all consideracions of our sinnes, to call to mynde the article of our faith, touching remission of sinnes, and the promises of God for the same: vvhetherof holy scripture hath great plentie. As vvhether the Prophet sayeth: In vvhether hower a sinner is sory and confesseth his sinnes they are all put out of mynde: God is bothe hable and vvilling to forgeue a penitēt sinner be his sinnes neuer so great. But noman can haue true repentance, nor doe right pennance vvhi- che doeth it not vvith a firm hope of forgeuenes, and vvithout all mistrust and diffidence of the promis of God. Accused therfore at the desperat before our Sauour vvhi- che sayeth, I vvil not the death of a sinner, but rather that he be conuerted and liue.

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Another good assurance vve haue to confirme our hope in god: and that is his faithfull promis that he is vvillinge and reddie, graciously to hear vs in all our petitions vvhi- che are for our good. For our Sauour sayeth: *Aske and it shal be geuen you: seeke and you shal finde: knocke and it shal be opened to you. for euerie one that asketh, receiueih, &c. And we know that he heareth vs* (saith Seynt Iohn) *what soeuer we shall aske accordinge to his will. Alwayes provided that we aske in sayth nothing doubting.* as Seynt Iames byddeth vs: For the asker of lawfull thinges may not either mistrust gods povver and habilitie, or be in despair of his mercie: but that the doubt vve haue be onely in our ovvne vvnoorthinesse or vndue asking.

A fouerth good staye vve haue to lean vpon, and to preserue our hope and confidence. And that is the faithfull promise of eternall lyfe geuen vs by God, if vve liue here according to his vvill and commaundement doing pennance for our sinnes, and leaning to his mercye in faith hope and Charitie: for God is most faithfull and euer keepeth his promise vvith all men. Therefore if vve vvil not

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be lyke to the vvaues of the sea vvhiche are caried about vvith the vvinde: let vs flee from too muche care of transitorie thinges, and keep in our minde and memorie the promise of God euer offering his grace to vs, reddie to hear and help vs. So shall vve preserue the hoope and confidence that God requireth of vs: to vvhom be all honor and glorie for euer. Amen.

A prayer to our blessed lady made by the most holy and auncient Ephrem.

MOther of God vndefiled, **Queen** of al, the hope of them that despair, my lady most glorious, higher than the heuently spirites, more honorable than the Cherubines, holier than the Seraphines, and vvithout comparison more glorious than the supernall hostes, the hoope of the fathers, the glorie of the Prophets, the praise of the Apostles, by thee vve are recóiled to Christ my God, thy sonne: thou art the helper of sinners: the haugen for them that are tossed vvith

stor-

stormes, the solace of the redempcion of captiues: vouchelase me thy seruant to praise thee. Haile Lady Marie full of grace: Haile Virgin most blessed among vvomen.

An other prayer made by Seynt Cirill.

PRaise and glorie be to thee o holie Trinitie: to thee also be praise, o holy mother of God, for thou art the precious pearle of the vvorlde: thou art the cadel of vnguent heble light, the croune of virginitie, the scepter of the Catholique faithe. By thee the Trinitie is glorified and adored in all the vvorlde: by thee heauen reioyceth, Angels and Archangels are glad, diuels are put to flyght, and man is called again to heauen, and euery creature that vvas held vvith the errors of Idols is turned to the knowleidge of truthe: by thee Churches are founded through the vvorlde: thou being their helper, the Gentiles come to pennancc. O blessed Marie, vvho can be hable vvorthelie to praise or thanke thee: receiue our prayers, obtanie our requestes: for thou art the speciall hoope of sinners, by thee vve hoope

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for perdone of our synnes: and in thee (o most blessed) is the expectation of our reuwardes.

*An admonicion for the vnlearned touching
the vse of the figure of the beades
here after portruded.*

THou hast here (gentle reader) a figure or forme of the beades; with certain matters of meditation to be vſed vwhen thou art disposed to recite the crowne of our ladie vpon the beades vvhiche matters haue not bene before this tyme put into engliſhe meter, for the beter memorie and delectatiō of deuout persons. Therefore if thou hast bene here to fore delited vvith vain ballads and sonets, thou may novv vpon better aduise please thy selfe vvith songes and ditties more profitable. And of vvhich good trade, occupacion or qualitie so euer you are, vvholes you goe about your necessarie businesse in your vocation, or vvholes you are traualing by the vvaye: or in tillinge or plovinge the grovnd that hit may bring great increase, you may not vvithstanding, some tyme among

mong, call vpon our Sauour or vpon the blessed virgin mary, eyther in vvorde or in thought, and vvith great comfort, vva and profit also both spirituall and temporall, repeat or thinke vpon the Pater noster and Aue Mary, or some part thereof, and of the verses, or of some of them set dovvne in the table folovvinge. And ther vpon may you take occasion to muse and thinke lesse or more of the matters conteyned in the verses or any of them. VVher vpon you by Gods grace shall be induced in to a svete cogitacion vvhich speciall graces God hath bestowed vpon you; from vvhich euells he hath preserved you; to vvhich good ende he hath created you: vvhich good reward he hath provided for you, yf you come to that end: and to come vnto it you are assured if you be so vvilling as you ought to be. Thus shall you also take occasion to kepe your self vvell occupied, auoyde idle thoughts, the snares of sathan, and so kepe your self in the vvay tovwardes heauen.

VVher

WHer as I haue seen your Ladieship accept, such holy and vertuous exercises, and holde them in great estimacion, and conster all faultes escaped by the print to vertuous interpretation: taking the meaning, and not the letter; so I hoope your holy vse will be a meane, that I shall not be altogether disliked of such vvhos handes hit cometh vnto: But as I assure my selfe, all banished parsons liuing for one cause, vvill not dispise good thoughtes proceedinge of holy desiers, and especially thos, vvhos vvisdoms knowv howv hard it is to print our languaig, in a strange countrie vvith out faultes: vvich maketh me so farre presume apon all holy Catholicke persons, especially such of honorable consideration, and haue so long lyued a banished lief for true religions sake: as your honor hath donne this 17 Yeres. In this consideration, I presume of all good Catholickes, that they vvill esteeme of my meaning, and not the letter: as I shall not cease dayly and orderly to praye for all estates, trusting in I E S V, he vvill hear a poor pilgrome and banished parson: for his righteousnes sake: that

that hit shall please him to conuert our poor countrey, vvher vve maye praye together, liue together, and die together, to the end vve maye be partakers of his heauenly kingdome, vvher God the father, God the sonne, God the holy ghost, is glorefied: vvher the blessed Virgin is crowned, vvher Angels, Saints, and marters reioys, at our repentance; for wiche I daily praye to be geuen to all sinners sayinge.

Pater noster, Ave Maria.

C R E D O

Good rede remember me
in the like.

I. B.



Hic liber nihil mali aut erronei
continet: conducit autem ad
deuotionem & pietatem im-
peritiorum Anglorum.

GILBERTVS BVRNEFORDVS.
GVLIELMVS CLIDERO.

Angli Sacerdotes.

*Horum duorum eruditorum & fide digno-
rum virorum iudicio & ego subscribo*

H. CVYCKIVS
*Apostolicus & Regius libro-
rum censor.*

